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*Castrogiovanni, das alte Henna in Sizilien. Nebst einer Untersuchung über griechische und italische Todes- und Frühlingsgötter und neun Abbildungen.* Von OTTO ROSSBACH. Leipzig und Berlin: Verlag von B. G. Teubner, 1912. Pp. 47. M. 2.40.

The fore part of this brochure, covering 12 pages, is cast in the form of a popular lecture delivered in 1906, and rewritten after a second visit to Henna in 1910; the remainder is devoted to elaborate *wissenschaftliche Nachweise* and a long excursus. The lecture contains little wholly new material of archaeological interest save the discovery of the rock-cutting for the great statue of Ceres (3.8×2.9 m.) and exact information regarding circumference, area, and depth of the Lago di Pergusa. Amid the modern literature that is cited one is surprised to see no mention made of Freeman's *Sicily*, and yet in the Lupus edition (*Geschichte Siciliens*, 1895 ff.) it must certainly have been accessible. Freeman spent some time in Henna and has given a good description of the place together with some new information regarding physical characteristics of the Lago di Pergusa and its vicinity, and in the appendix an elaborate discussion of the ancient sources. Ciaceri's valuable book, *Culti e miti nella storia dell' antica Sicilia*, which appeared in 1911, has apparently not been used. It is somewhat disconcerting to see on p. 13 such a citation as "Th. Fazellus in seinen [sic] *Rerum Sicularum scriptores* (Frankfurt a. M. 1579)" for the work of Thomas Fazellus entitled *De rebus Siculis*, published first at Panormus in 1558, and reprinted along with the works of four other scholars by Andr. Weschel in his *Rerum Sicularum scriptores* (Frankfurt a. M. 1579).

The most notable contribution is an annotation, No. 34, which soon turns into an excursus, the two running for 22½ pages of fine print without a paragraph break or a footnote. The title "Gods of Death and Spring" is inexact. The real subject seems to be war gods who are connected in some fashion with death, or spring, or both, and its results may be summarized, in so far as I apprehend the somewhat complicated argument, thus: The Greeks and the Italic peoples had a larger number of war gods than is commonly supposed, and the claim is put forward that the following, among many others, should be so characterized: Lykurgos, Odysseus, Curtius, Phrixos, Oinomaos, Amphiaraios, Aias, Neleus, Kadmos, etc. These war gods, or their partners, are supposed to be hidden at times in the earth, so especially Lykurgos, Ares, Mars, Odysseus, Curtius; or are associated with death, as Neleus, the Hagia Triada figures, Anytos, Amphiaraios; furthermore, they are supposed to rise from the earth in the springtime, as Mars, Ares, or Odysseus; incidentally it is observed that many of these figures appear in pairs, as, e.g., Kaineus-Kainis, Biennos-Bianna, etc. There are further digressions on the ram as a symbol of warfare, and on the snake as peculiarly the offspring of earth.

When they are stated in such general terms as above one might agree

with the main contentions, but grave difficulties arise from an attempt to discover too many typical characteristics in each figure. In so doing Rossbach has been led to daring hypotheses, not a few of which are based on untenable exegesis and assumptions. Some specimens should be given in justification of such a criticism. Thus, for example, to show that the ram as a war symbol was also something of a spirit of spring, Aelian's fanciful statement (*De an.* 10. 18) that the ram changes the side upon which he lies, at each equinox, sleeping during the winter months on his left side and during the spring months on his right, is adduced as evidence. If this proves anything it should prove as much for one equinox as for the other.

Especially unsatisfactory is the treatment of Odysseus, to whom a large part of the excursus is devoted. Too much is made of the dubious etymological identification with Ὀλύκτωρ (ὀλέκειν). Close connection with Hermes in a chthonic aspect is supposed to be shown by these facts among others: that both are represented as wearing some head covering; the circumstance that this head covering differs in nature and purpose, and that a helmet for a hero is not a singular piece of equipment, does not receive sufficient consideration; that both are brought into familiar relations with a ram, e.g., Hermes as κριοφόρος, and Odysseus in escaping from the cave of the Cyclops; one might object that in one instance the man carries the ram, in the other the ram carries the man, with wholly different connection, intent, and consequence. Further, in an attempt to show that Odysseus was an earth demon the following are listed as arguments: he rejoiced to behold the land of his fathers, and kissed it (v 251, 354); he spent the first night after his return near a cave and hid his treasures therein, and the detailed description of this cave is taken to show that originally it must have been conceived as the lair of a chthonic demon, who issued thence to slay the suitors; he meets his mother Antikleia in the Nekyia, hence she is probably the Earth, and Laertes, by a daring etymology (*der Vereiniger des Volkes*), is, therefore, Hades. More convincing would be the statement that Sophokles (*Philok.* 400 ff.) represents Ge as the goddess whom Odysseus especially honored, were it not that the exegetical method by which this result is obtained is unsound. Rossbach construes, namely (Γᾷ), μάκαιρα . . . τῇ Λαρτίῳ σέβας ὑπέρτατον, as "blessed mother earth, most highly honored in the eyes of Odysseus." He thus proposes an interpretation opposed to the authority of all the scholars whom I have been able to consult, from the Scholiast on down to Rademacher, which, though grammatically possible, is wholly unsuitable to the context, and destroys the sense that the passage plainly demands. Besides, in relying upon the alternative scholium to vs. 402, Rossbach fails to note that, in the first place, the Scholiast on vs. 398 took τῇ Λαρτίῳ as depending upon παρέδοσαν, and in the second place, even if σέβας ὑπέρτατον should mean ὁ Ἱεῖς, it would best stand by itself, "O most holy one," without any syntactical relation to the words τῇ Λαρτίῳ.

A similar error of hasty conclusion and combination appears in the treatment of Polites (p. 35), the demon of Temesa, of whom it is said: "ein Doppelgänger des Odysseus in seiner Eigenart als Todesdämon ist sein Gefährte Polites oder Lykos in der Lokalsage von Temesa." Rossbach can hardly be acquainted with the extensive literature which has grown up about this subject in recent years, especially the work of Rohde, Pais, E. Maass, and G. de Sanctis. As for connection with Odysseus it seems scarcely credible that this instance of artificial syncretism should be taken seriously. It is an etiological variant utterly devoid of historical or mythological value.

Thorough acquaintance with the literature on Aias would have furnished Rossbach with much better evidence that Aias was an earth-abiding demon. Furthermore, that Aias and Telamon were war gods has been argued at length by P. Girard, in a valuable study which Rossbach seems not to have used.

The illustrations are good; especially useful is a reproduction of the Italian military map for the region. The serviceability of the study is greatly furthered by a full index. The only really disturbing errors in proof-reading I have noted are the omission of a period after M (p. 19, note 24) which makes the passage at first sight unintelligible; the rather surprising use of "in euphonischem Sinne" for "euphemistischem" (p. 37), and the repetition of a sentence in the wrong context on p. 6.

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*Personal Names from Cuneiform Inscriptions of the Cassite Period* ("Yale Oriental Series," Vol. I). By ALBERT T. CLAY. New Haven: Yale University Press, 1912. Pp. 208.

Just as Kretschmer (*Einleitung in die Geschichte der griechischen Sprache*) and other classical scholars have seen the importance, for the pre-history of the Greek lands, of the study of the personal and place names which survived the establishment of the rule of the Aryan-Greek invaders and the adoption of their dialects, so the Semitists have given much time to the collection and study of the personal names which are found in such large numbers in the thousands of business and other documents which have come to light in Mesopotamia. Professor Clay has studied the names found on the documents dating from the time of the Cassite Dynasty of Babylon, *ca.* 1760-1170 B.C. After a thorough study of "the verbal-form in the theophorous names," the foreign names are taken up. Many nationalities are represented: Babylonians, Hittites, Assyrians, Cassites, Elamites, Amorites, etc. The most interesting part of the discussion is that on the Hittite-Mitannian name elements which show many points of similarity to the elements of the Cassite names. It remains for some classical scholar to go over these lists and pick out the Aryan names which undoubtedly exist in much larger numbers